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tempt to locate the fair dolichocephali in Latham's Sarmatia, as the primitive Aryan race. It should not be lost sight of, however, that the Ugro-Finnic relationship of the Aryans would restore to them the Asiatic origin of which recent discussion has tended to deprive them, for the Ugrians undoubtedly belong to the Asiatic area. On the other hand, if Dr. Topinard, the distinguished French anthropologist, is correct in his assertion that the Aryan blood has disappeared, the question resolves itself into "a discussion of the ethnical affinities of those numerous races which have acquired Aryan speech." This is not our author's own opinion, although it is perhaps countenanced by Cuno's maxim. We must leave here Dr. Taylor's work which will be universally recognised as one of great merit, whatever view may be taken as to the Aryans and their origin. Ω.

INTRODUCTION TO THE STUDY OF PHILOSOPHY. By *William T. Harris*. New York : D. Appleton & Co., 1890.

The merits of Dr. William T. Harris in the awakening and the fostering of philosophical interests in this country are extraordinary. As the editor of the *Journal of Speculative Philosophy* he has published translations of the most effective and important chapters of the European, mainly German, philosophers, and also original articles by American thinkers. Among the latter we find contributions from names of highest rank, as well as essays by the editor himself. Dr. Harris was also one of the most brilliant lights of the Concord School of Philosophy; indeed, he may be considered as its centre and representative, for whatever divergence of thought may have appeared in the Concord lectures, the general character of what goes by the name of Concord Philosophy was determined by him. The present work accordingly will command no common attention among those interested in the historical growth of American thought and especially American philosophy, it being a systematic arrangement of extracts made by Marietta Kies from Professor Harris's essays, compiled for the purpose of serving as a class-book at Mt. Holyoke Seminary and College.

However great may be the historical importance of Dr. Harris as the Nestor of American philosophy, we cannot suppress our doubt as to whether his philosophy can be recommended as a study for beginners. Dr. Harris is too original a thinker, and his originality is not in accord with the present time. His cast of mind may be characterised as Hegelian; not that he should be called a follower of Hegel, but his way of thinking follows in many respects the method of abstract ratiocination pursued by that great German philosopher. Still, the results of Dr. Harris are even in closer contact with the religious ideas of Christianity than those of Hegel. We shall delineate here a few characteristic traits of Dr. Harris's speculative thought: "Philosophy attempts to find the necessary *a priori* elements or factors in experience, and arrange them into a system by deducing them from a first principle." We should prefer according to the method of positivism to derive the so-called *a priori* or the "formal", and with it the conditions of cognition, not from a first

principle but from the facts of experience. Dr. Harris calls Space, Time, Causality "presuppositions of experience": they make experience possible. We consider them as parts of experience as characteristic properties, and our concepts of time, space, and causality have been abstracted from experience. Dr. Harris says: "Space in limiting itself is infinite . . . time is infinite, and yet it is the condition necessary to the existence of events and changes. . . . The principle of causality implies both time and space. . . . If we examine it, we shall see that it again presupposes a ground deeper than itself. In order that a cause shall send a stream of influence over to an effect, it must first separate that portion of influence from itself. Self-separation is, then, the fundamental presupposition of the action of causality. . . . Causa sui, spontaneous origination of activity, is the ultimate presupposition underlying all objects and each object of experience. . . . Causa sui, or self-cause, is properly the principle *par excellence* of philosophy. . . . Here is the necessary ground of the idea of God." In the last chapter Dr. Harris discusses "the immortality of man," denoting thereby the immortality of the individual and the continuance of consciousness after death. He expresses his argument in admirable terseness in the following sentence: "How is it possible that in this world of perishable beings there can exist an immortal and ever progressive being? Without the personality of God it would be impossible, because an unconscious first principle would be incapable of producing conscious being, or if they were produced, it would overcome them as incongruous and inharmonious elements in the world. It would finally draw all back into its image and reduce conscious individuality to unconsciousness." This is a different solution of the problem from that presented in the article "The Origin of Mind" in the first number of this magazine. κ.

THE EVOLUTION OF SEX. By Prof. *Patrick Geddes* and *J. Arthur Thomson*. New York: Scribner & Welford.

The present work is in some sense a reproduction of the articles "Reproduction," "Sex," and "Variation and Selection," contributed by Professor Geddes to the most recent edition of the "Encyclopædia Britannica." It goes further, however, and not only contains much additional information, but the views of the authors on the factors of organic evolution and on biology in general are more precisely formulated and developed. The central thesis of the work, as stated in the preface, is "in the first place, to present an outline of the main processes for the continuance of organic life with such unity as our present knowledge renders possible; and in the second, to point the way toward the interpretation of these processes in those ultimate biological terms which physiologists are already reaching as regards the functions of individual life,—those of the constructive and destructive changes (anabolism and katabolism) of living matter or protoplasm." The authors seek to prepare the way for the restatement of the theory of organic evolution, that of "definite variation, with progress and survival essentially through the subordination of individual struggle and development of species-maintaining ends."